



# INSIDE PAGES

## Winter 2005

*Member-to-Member Supplement*

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Psyche and the Spirit of the  
Times were a series of  
Community Conversations on  
the state of the American  
Psyche. Excerpts from the  
November 5, 2004  
conversation are included in  
this issue of the *Inside Pages*.

**See pages 2 and 3 for Jan  
Election & Peace Events.**

*Connie Eichenlaub, Ph.D., offered these opening remarks at  
the Psyche and the Spirit of the Times gathering on November 5, 2004.*

This series of community dialogues entitled “Psyche and the Spirit of the Times” was designed as a continuation of the discussions which began during the March 2004 conference: “Portals to Psyche: Jungian Trends in the Northwest.” The intent of the conference was to explore how the archetypal dimensions of psyche, space, and time shape our individual and collective lives. The intent of this ongoing series of community dialogues, co-sponsored by the Jung Society of Seattle and Antioch University, has been to “...help us discover analytic tools that we can use to understand the current dynamics of collective psychology and to shape our choices in response” (Mission Statement). This is our fourth and final meeting and I invite you to think about how we might find a way to continue this type of personal and community involvement. Tonight we have a panel of speakers, George Callan, Randy Morris, and Jerry Wennstrom, who will individually speak to a different perspective around the question, “What Happened?” during the election season, and perhaps also address “What is Happening” at this moment when the polarities of our collective psyche are so transparently fixed.

The goal of these gatherings has been to follow the promptings of the *anima mundi* that would “... lead us deeper into an understanding of America’s destiny and its role in the fate of the earth” (Mission Statement). There was a similar enterprise begun in Ascona, Switzerland in 1933, the Eranos lectures. In the journal *Spring* 1977 Aniela Jaffé writes about Jung’s involvement in this yearly gathering of speakers who represented a range of disciplines in the sciences and humanities and arts. She states that Eranos was a place for

...friendly gathering and the interaction of opposites—heaven and earth—these images perhaps best express the archetypal character of Eranos. In accordance with the wish of its founder [a wealthy benefactress, Olga Fröbe], Eranos was originally dedicated to the encounter of the two great opposites of western and eastern religion and spirituality...

*...complete copy available at [www.jungseattle.org](http://www.jungseattle.org)*

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**Randy Morris, Ph.D.** was on the panel of speakers who offered reflections at the November 5, 2004, *Psyche and the Spirit of the Times* Event.

I stand before you today in this, the beginning of the second term of the administration of George W. Bush, as a life long Democrat committed to progressive values of social and environmental justice. I fervently believe that my generation is involved in what Joanna Macy calls “The Great Turning,” a time of transition between the industrial growth civilization of the previous 250 years and the sustainable society of the future. I am committed to serving the process of this transition with all the means at my disposal, fully aware that my efforts may be futile, in which case the world as we know it will come to an end, not in a blaze of glory, but in a whimper of immense suffering. The previous four years of the Bush administration has opposed nearly every value that I hold dear. They champion the use of violence in the advancement of American interests. They see the environment as a commodity to be exploited and are ruthless in their pursuit of the profit to be gained there. They envision a future in which precious commodities such as water, food and air are owned and exploited by corporations whose motive is profit, not the alleviation of human suffering. They spurn the imagination of a global community in which the United States is an interdependent partner. I agree with many liberals who say that the logical end point of their political ambitions is to acquire power for the purposes of creating a world run by the United States, which is run by the Republican Party. They want nothing less than imperial rule abroad, one-party rule at home. So imagine my surprise when I learn that Bush won the popular vote by over 3 million votes. I discover that 79% of those who voted for Bush say they did so because of his “values,” values that require a completely different perception of the world than mine. I cannot fathom their rationale and often find myself wondering in what kind of a bubble these people live. Surely, if they saw things my way, they would not have voted for George Bush. I wonder, is this just the sour grapes of a political loser, something that happens to a minority of people at every election, or is my dire assessment of the world rooted in a truth that is somehow more true than my political adversaries? Do these people know something that I don’t? Whose worldview is more accurate, theirs or mine? And how would I be able to tell?

On the other hand, I am also a practicing depth psychologist and an educator in the tradition of C. G. Jung. As such, I am subject to many methodological assertions that guide my inquiry. First, depth psychology is highly reflexive. It asserts that the first bubble to examine is not theirs, or yours, but mine. Because, from the point of view of the psyche, all things are subjective, the primary question is not “What bubble are they living in” but rather “What kind of bubble am I living in?” Only then can I begin to analyze the unconscious projections that define my worldview, and begin the difficult task (Jung calls it a “moral” task) of withdrawing my projections. For example, one of the first reflexive questions I have to ask is, how is my thinking as fundamentalist as theirs?

Second, what drives our depth inquiries into the presuppositions of our own thought is a fundamental attribute of psyche, namely, that she is intensely curious. Therefore, as a depth psychologist, when I read a letter to the newspaper that particularly irritates me, I cannot indulge in my anger. It only obscures the questions and thwarts the inquiry. Instead, I need to take my anger as a road map and follow it down. This is especially important in trying to understand a worldview that is fundamentally ‘other’ than my own. *...complete copy available at [www.jungseattle.org](http://www.jungseattle.org)*

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Check the Jung Society Bulletin Board at [www.jungseattle.org](http://www.jungseattle.org) for details on:

### **Politics, Justice, and Psyche: Living with the American Election of 2004**

An Interdisciplinary Workshop for Professionals in Psychotherapy, Medicine, Law, Education, and Religion offered by **Terrill L. Gibson, Ph.D.** on Saturday, January 22, 2005.

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**George Callan, Ph.D.** was on the panel of speakers who offered reflections at the November 5, 2004, *Psyche and the Spirit of the Times* Event.

In an atmosphere of tyranny, we look around for kindred companions with whom to share a common language. The ancients-chemists, philosophers, poets, and oracles-begin to rumble beneath the rhetoric of the dominant cultural discourse. The Jung Society and Antioch University prepared a *temenos* for Spirit of the Times. Connie Eichenlaub and Randy Morris had the vision and foresight to open the door-and a band of hearty participants walked through. Dark times breed soulful conversations.

Sometime in early October I was asked to participate in the post election panel for the Spirit of the Times community dialogue. I accepted, pleased to be asked. How was I to know that three days after the election I would be in a profoundly altered state of consciousness, able only to offer fragments of images and poems and an expression of fondness for the ordinary gestures and sounds of the day. I was not in a state of grief, as so many were. I was walking in a territory of profound presence-a condition of emergency alert. I was reminded of a near-death experience I had many years ago in white water, when my kayak and I were thrown into a section of the river inhabited by great ragged rocks with big teeth. I remember that everything slowed down. Sounds became muted. There was a sense of sharp presence, aliveness, clarity. Everything was in profound relationship-myself, my little boat, my paddle, the river, the rocks, the electric air. Each movement of the paddle was significant, essential, even holy. My attention was not on the outcome, but on the dream-like trajectory.

This is the state I was in as I stood tenderly before a group of bereft “American” citizens that night, wondering what I might say, and feeling quite clearly that we are most certainly in a state of emergency. I spoke of the mournful music of a violin I had heard earlier in the day when I found myself unable to prepare a talk for my part on the panel. Oh, if I could only play the violin! I would spend my allotted time on the panel playing a dark melody. And so I turned to the music of my soul-poetry-and to my old friend T.S. Eliot, whose deep sense of solid ambiguity has offered comfort over the years. “There are some things,” he wrote, “about which nothing can be said and before which we dare not keep silent.” Those “things” were present amongst us in the room that night. Those “things” were on the minds of the people who made their way to a community gathering to be with others and speak from the heart.

We might take this surreal period in history to step out of the political virtual reality, the materialistic addiction to information, the manic-depressive approach so prevalent in the “American” culture. We are free now, to take our focus off of the polls, the facts, the statistics, the personalities, the sound bites-and place it on the trajectory-that mysterious vehicle we are all riding together, over which we have so little control. For when we do this, we step out of the realm of the collective ego, where the one sided and polarized view prevails, and where so much of the world is being governed. We are then free to step into the archetypal realm. For in the mythic reality the oneiric trajectory toward destruction is full of gods. And we know that the myth is always happening whether we tend to it or not. We know that the daemon uses our individual and collective pathos to move us closer to our destiny.

*...complete copy available at [www.jungseattle.org](http://www.jungseattle.org)*

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Check [www.networkforpeace.org](http://www.networkforpeace.org) for details on:

**The International Conference on Unity and Diversity in Religion and Culture:**  
psychological and philosophical issues at the heart of global conflict

January 27–30, 2005. Co-hosted by nine Northwest Colleges & Universities and the UNESCO.

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**Jerry Wennstrom** was on the panel of speakers who offered reflections at the November 5, 2004, *Psyche and the Spirit of the Times* Event.

When I was asked to speak at the final event in the series, “Psyche and the Spirit of the Times,” I willingly agreed to do so. Being scheduled a day or two after the election; I felt the timing of the event would make for an interesting evening. I can only give my impressions of the event and they may or may not be what the others experienced or had in mind when they spoke. From what I understand, our particular trio was not the originally planned line-up of presenters. This wild card and the particular group of people who attended the event appeared to be the magic formula for an auspicious evening to unfold.

The general weight of the event revolved around the recent election. This was an informed group and most of the people in the room were unhappy about the results of the elections, and the way in which they were conducted. Clearly, many people were stunned and in a state of confusion and pain.

Randy Morris spoke first. He was more political in his approach than George Callan and I. Randy spoke from a place of intellectual clarity and helped define the boundaries of our choices, politically and metaphorically. Randy took a courageous stance as a “Democrat.” He also gracefully introduced the alchemical possibility that something existed beyond any two polarities.

George Callan spoke next. She fully embodied the feminine healing spirit with her contribution. She mothered herself with gentleness and beauty as a response to her disappointment with the election. She gave herself space for healing by doing what she loved to do creatively. In doing so, she mothered and gave space to those of us needing the same kind of healthy distance from our confusion. George brought us back to the present moment, giving us permission to take only the next, small step in our attempt to navigate the wild waters of a chaotic turn of events.

I spoke last. I guess I can speak most personally about my contribution to the evening since I stand best in my own two shoes. I am incapable of planning what I am going to say to an audience. With the conditions of unknowing once again in place at this event, speaking to the audience became a prayer. Feeling the weight of the audience’s suffering I compassionately asked for what was needed in the moment.

Having had George and Randy speak before me enabled me to go inward and listen more deeply to them, to the audience and into the silence. With this allotment of time to “think” I foolishly hoped to get a feel for the evening and call up what was needed in advance. I intended to respond sympathetically to what I was sensing in the room. However, my intent was just an idea and to my surprise my good intentions left completely, the moment I stood up to speak. Standing before the audience, I felt no sympathy at all. Instead, I felt ruthlessly determined to address the indulgence of suffering—my own and that of others. I could only speak of the fierce reality and renewal that is delivered by turning and walking into everything that looks like “death.” Our individual expressions of pain were coming up around the election, this was clear. What I perceived at that moment was that our political situation was a product of all of our excesses and general complacency as privileged Americans -- and we all, somehow, contributed to the creation of this collective entity. After following the energetic lead of the moment and saying all I could say, I ended with silence. It was all I could do.

Connie Eichenlaub appropriately shifted the session at this point by giving the floor to my wife, Marilyn Strong, who took us into Quaker-style silence. Marilyn sang a Jewish chant, invoking a return to the land of the soul. During the silence, which followed, I simply felt the need to hold the space for others to feel deeply what they were left with after all was said and done by the presenters. Holding this space, and allowing others to pour out their necessary responses required more of me than speaking did. There was an intensity of emotion in the room that was spontaneously expressed out of the larger silence. The expressions of hope and despair that came through our group were truly the healing resolve of the evening. There is a wonderful saying, “There is no other God but all of us together.”

Jerry Wennstrom, Author of *The Inspired heart: An Artist’s Journey of Transformation* and subject of a Parabola Video, *In The Hands of Alchemy*. [www.handsofalchemy.com](http://www.handsofalchemy.com)

# A Special Event with Robert Bosnak, Ph.D.

for

## Pacifica Alumni/Graduate Students & Antioch Psychology Students

January 16, 2005 10 AM-5 PM with breaks (check in at 9:30)

Limited to 25 participants

Incubation techniques learned on Friday and Saturday at Jung Society Feb 14 & 15 lecture and workshop would be useful to participants attending Sunday event

University Inn, Lopez Room  
4140 Roosevelt Way NE

In a hypnagogic state, a state of consciousness between waking and sleeping, a dream memory can become a flashback experienced as identical or similar to the dreaming. Slow and careful observation of elements in a dream while in a flashback state leads to the experience of multiple embodiments. By interweaving the imaginal environment, the affective experience and the physical sensations, a network of experience comes into being which is very different from habitual conscious experience.

The dream can be approached from the ego perspective and from the point of view of non-ego positions. This expands the network of embodiments. By containing a network as differentiated as possible, new cognitive positions are obtained and deep psychophysical changes become possible. Embodied dream imagery can be applied in psychotherapy, in the treatment of physical illness, and in a variety of creative endeavors.

### Educational Objectives

Participants will learn: to 1) enter into hypnagogic state to re-enter dreaming 2) listen to dreams in an embodied way 3) unlink identification and subjectivity in order to reach non-ego positions 4) experience conflicting psychophysical states simultaneously 5) contain a differentiated network of embodiments and facilitate therapeutic changes and 6) apply what they have learned in their psychotherapy practice.

**Robert Bosnak, Ph.D.**, is a Dutch Jungian psychoanalyst and diplomate of the C. G. Jung Institute, who trained in Zurich, Switzerland from 1971 to 1977. Since then he has been in private practice in the United States (Cambridge, Massachusetts) and has recently moved to Sydney, Australia. He continues to travel to the U.S. three times a year to teach at Pacifica Graduate Institute and to practice on the East Coast. The Jung Society has scheduled a weekend for Robert Bosnak to lecture and do an intensive workshop on dream incubation techniques.



At his website, [www.cyberdreamwork.com](http://www.cyberdreamwork.com) you will find more information about Robert Bosnak's cyberdreamwork projects and his publications which include *A Little Course in Dreams*, *Christopher's Dreams: Dreaming and Living with Aids*, and *Tracks in the Wilderness of Dreaming*.

*This program has been approved for 6 CEU's by the Washington Chapter, National Association of Social Workers (NASW) for Licensed Social Workers, Licensed Marriage & Family Therapists and Licensed Mental Health Counselors. Provider number is #1975-157. CEU Certificate for 6.0 CEU's cost is \$10.*

**Fees: \$50 by January 7, 2005, and \$60 after.**

Pre-register with the C.G. Jung Society, Seattle, by mailing a check or by using Visa or Mastercard.

C. G. Jung Society, Seattle, 4649 Sunnyside Avenue North, Room 222, Seattle WA 98103

Telephone (206) 547-3956, Fax (206) 547-7746, [office@jungseattle.org](mailto:office@jungseattle.org)

[www.jungseattle.org](http://www.jungseattle.org)

# Continuing Education Events – Register Now

**Friday, Feb. 11, 2005 – Seattle, WA – 9:00 am - 4:30 pm** (Registration begins at 8:30 am)

## The Archetype of the Wounded Healer

**JAMES HOLLIS, PH.D.**

6 CE CREDITS / 6 CLOCK HOURS (applied for)

As Jung once noted, only the wounded healer can heal. Only the person who has suffered, come to an enlarged consciousness through that suffering, and then relates to others with a more assimilated woundedness, can have a healing effect upon others.

The highest percentage of persons in the care-giving professions come from troubled backgrounds and may unconsciously be seeking personal healing through their choice of profession. This program will seek to identify typical intrapsychic motifs of the caregiver, recurrent stresses, and exercises for the identification of one's personal psychodynamics.

**James Hollis** is a Zurich-trained Jungian analyst in private practice in Houston, Texas. He is executive director of The Jung Educational Center of Houston, which offers a wide variety of courses in depth psychology and the expressive arts to support individuals in their search of psychological and spiritual meaning. He is the author of 10 books, including *The Middle Passage: From Misery to Meaning at Mid-Life; Creating a Life; and On This Journey We Call Our Life*. Hollis travels around the United States lecturing to audiences of students and peers on Jungian theories of human development and what he calls "the meeting point of psyche and soul."



**CO-SPONSORED BY WSPA AND THE C.G. JUNG SOCIETY**

### WHO SHOULD ATTEND

Psychologists, social workers, licensed counselors, school psychologists & counselors, marriage & family therapists, physicians, nurses & other caregivers

### Location

Trinity Parish Episcopal Church  
609 Eighth Avenue (corner of Eighth & James St.) Seattle

Lunch, breaks, and the CE certificate are all included.

More information and registration at [www.wapsych.org](http://www.wapsych.org)

### WANT MORE JAMES HOLLIS?

Add \$40/members, \$55/nonmembers, \$35 student member and attend either or both of these additional sessions:

**FRIDAY, FEB. 11, 7:30 P.M. - 9:30 P.M.**  
**Creating A Life Lecture/Discussion**

2 CE CREDITS (applied for)

Can we create our lives, or does life create us? How is it that we are free but chose such repetitive, self-defeating patterns? How does fate collide with destiny and catch us in between? What are the sources of those replications, and what are the insights we need to maximize such freedom as we may have? These are the questions which haunt the modern who, wishing freedom, creates repetitions, yet longs for an authentic journey.

**SATURDAY, FEB. 12, 10:00 A.M. - 2:30 P.M.**  
**Creating A Life Workshop**

3.5 CE CREDITS (applied for)

We can never be free to create our lives if we are in service to fixed, internalized, and largely unconscious ideas. We will engage questions which stir, sift and raise consciousness of those deeply ingrained, implicate ideas which create, or repeat patterns, in our lives. With consciousness, comes the power to choose more freely. (Bring a notepad and pen for journaling.)

*Note Re: Continuing Education Credits* – The Washington State Psychological Association is approved by the American Psychological Association to offer Continuing Education for psychologists. Workshops offered by WSPA are recognized continuing education activities under the rules adopted by the Washington State Examining Board of Psychology and the Licensed Counselors Advisory Committee. The "Archetype" program has also applied as a Washington state approved clock hour offering. WSPA maintains responsibility for the programs. Any comments, concerns, or complaints should be directed to Doug Wear, PhD, Executive Director, at the WSPA Office. *Important Notice:* Only those who attend the workshops and complete the evaluation forms will receive continuing education credits. Please note that APA CE rules require that we only give credit to those who attend entire workshops. Those arriving more than 15 minutes after the scheduled start time or leaving before the workshops are completed will not receive CE Credits.

**Advance Registration** – Please register online at [www.wapsych.org](http://www.wapsych.org) if possible to insure accuracy and conserve WSPA resources.

Registrations will be processed in the order received. Deadlines for advance registration is February 4, 2005. Registration form and payment must be received in the office by Feb. 4 to qualify. Cancellations may be made up to Feb. 4, 2005. Circle program and price category for the event(s) you are attending.

Date	Program	Register Date	WSPA/CGJS Member	Non Member	Student Member
2/11/05	The Archetype of Wounded Healer	by Feb. 4	\$150	\$225	\$100
		after Feb. 4	\$200	\$300	\$130

In addition to the "Archetype" program listed above, I will attend one or both of the programs indicated below for one total cost.

2/11/05	Creating a Life Lecture	<input type="checkbox"/> Yes <input type="checkbox"/> No	{ by Feb. 4	\$190	\$280	\$135
2/12/05	Creating a Life Workshop	<input type="checkbox"/> Yes <input type="checkbox"/> No		{ after Feb. 4	\$240	\$355

Name and Degree \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone (\_\_\_\_) \_\_\_\_\_

E mail: \_\_\_\_\_

Fax (\_\_\_\_) \_\_\_\_\_

Total Paid: \_\_\_\_\_ Check #: \_\_\_\_\_

Credit card type: Visa MC Discover AmEx

Name on card \_\_\_\_\_

Number \_\_\_\_\_ Expiration \_\_\_\_ / \_\_\_\_

Signature \_\_\_\_\_

WSPA Member:  Yes  No CGJS Member:  Yes  No

Email: [wspa@wapsych.org](mailto:wspa@wapsych.org)

Fax: (206) 547-6366

Questions: Call (206) 547-4220

Please mail registration or payment to:

WSPA, 711 N 35th Street, Suite 206, Seattle, WA 98103



## THE C.G. JUNG SOCIETY, SEATTLE

Be part of the exciting work of bringing relevant and meaningful educational programs to the Jungian community and to those who want to learn more about Jungian psychology.

### ADOPT-AN-EVENT

Please indicate which Events or Speakers you would like to support with your energy, resources and talent. The Jung Society will make available tickets to events and other expressions of appreciation for your support

#### Speakers/Events:

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### How would you like to help?

- Sending out Press Releases
- Designing and/or posting fliers
- Sending invitational letters to groups
- Hosting a social hour to "meet-the-speaker"
- Contacting and Scheduling Facilities
- Overseeing author's Book Sales
- Cashiering
- CEU paperwork
- Setting up and taking down chairs, transporting equipment (depending on the venue)
- Refreshments
- Copying Audiotapes of lectures for library
- Chauffeuring speaker(s)
- Funding a Workshop Scholarship Fund
- Pledging one night of hotel accommodation for an out-of-town speaker
- Other \_\_\_\_\_
- Can help co-sponsorship events with other groups, please indicate groups you have in mind  
\_\_\_\_\_

### CREATE-AN-EVENT

Please indicate if you are interested in supporting any of the suggested speakers/topics submitted for consideration thus far and indicate what kind of support you can provide. Proposals for new topics, "must-see" speakers, and creative types of programming in 2005-2006 are invited.

#### 2005-06 Ideas:

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- Terry Gibson (Scheduled) "From Iona to Aion: Cinematic Images of the Interfaces Between a Jungian Depth Psychology and Ancient Celtic Spirituality"
- "Astronomy/Astrology" Festival with Laurence Hillman (Scheduled), Usha Haywood, and John Kaufman
- Speaker Claire Dunne Author of Carl Jung: Wounded Healer of the Soul
- Speaker John Giannini Author of Compass of the Soul: Typology's Four Archetypal Directions as Guides to a Fuller Life
- Panel addressing the three streams of Jungian practice in America as outlined in Thomas Kirsch's book The Jungians (Routledge, 2000)
- Other \_\_\_\_\_

### How can you be reached?

Name, phone number, email, if available

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Send to: C. G. Jung Society, Seattle, 4649 Sunnyside Avenue North, Room 222, Seattle WA 98103  
Telephone (206) 547-3956, Fax (206) 547-7746  
Program Planner, Connie Eichenlaub connieei@earthlink.net



## MEMBERSHIP FORM

NOTICE: *The Jung Society Membership Directory is intended to help members develop small group opportunities for exchanging Jungian thought. The Board expressly prohibits all other uses, particularly solicitation in any form.*

**Please fill out your name and contact information, and check the boxes to the left to indicate you'd like to INCLUDE your contact information in the Membership Directory. You may also request that your entry be excluded from the Membership Directory.**

Name \_\_\_\_\_ Date \_\_\_\_\_

Street Address \_\_\_\_\_

City, State, Zip \_\_\_\_\_

Email \_\_\_\_\_

Phone(s) \_\_\_\_\_

EXCLUDE my entry completely from the Membership directory

**Interests (for inclusion in the Membership Directory):**

<input type="checkbox"/> My interests are general	<input type="checkbox"/> Dreams	<input type="checkbox"/> Typology
<input type="checkbox"/> Individuation and development	<input type="checkbox"/> Creativity	<input type="checkbox"/> Religion
<input type="checkbox"/> The archetypes & symbolism	<input type="checkbox"/> Alchemy	<input type="checkbox"/> Synchronicity
<input type="checkbox"/> Mythology and fairytales	<input type="checkbox"/> Anthropology	<input type="checkbox"/> Relationship
<input type="checkbox"/> Illness, wellness & healing	<input type="checkbox"/> Women's issues	<input type="checkbox"/> Men's issues
<input type="checkbox"/> Midlife and aging issues	<input type="checkbox"/> Community & social issues	
<input type="checkbox"/> Other topics _____		

I've attended/am attending classes  at Zurich Institute  at Pacifica

**Any areas you would be willing to help with:**

<input type="checkbox"/> Newsletter editing/publication	<input type="checkbox"/> Publicity	<input type="checkbox"/> Library staff
<input type="checkbox"/> Program planning	<input type="checkbox"/> Fundraising	<input type="checkbox"/> Office tasks
<input type="checkbox"/> Event hospitality	<input type="checkbox"/> Event cashier	<input type="checkbox"/> Membership

**If it is time to renew your membership, or you are a new member joining the Society, please enclose dues at the level indicated.**

<input type="checkbox"/> \$500 Sustaining Couple	<input type="checkbox"/> \$300 Sustaining Member	<input type="checkbox"/> \$75 Couple
<input type="checkbox"/> \$165 Contributing Couple	<input type="checkbox"/> \$100 Contributing Member	<input type="checkbox"/> \$45 Individual
<input type="checkbox"/> \$10 Newsletter Only		<input type="checkbox"/> \$30 Student/Senior

**Return this form to:**

**C. G. Jung Society, Seattle, 4649 Sunnyside Avenue North, Room 222, Seattle WA 98103**

Telephone (206) 547-3956 Fax (206) 547-7746 Email office@jungseattle.org

**www.jungseattle.org**